

LUCIFER.

THE LIGHT-BEARER.

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WHOLE No. 903

Are England and America Doing "God's Will"?

Several years ago our present Secretary of State, John Hay, wrote the following lines, entitled

"THY WILL BE DONE."

Not in dumb resignation

We lift our hands on high;

Not like the nerveless fatalist,

Content to trust and die.

Our faith springs like the eagle

That soars to meet the sun,

And cries exulting unto thee:

"O Lord! thy will be done!"

When tyrant feet are trampling

Upon the common weal,

Thou dost not bid us cringe and writhe

Beneath the iron heel;

In thy name we assert our rights

With sword and tongue and pen,

And e'en the headman's ax may flash

Thy message unto men.

Thy will! it bids the weak be strong,

It bids the strong be just;

No lip to fawn, no hand to beg,

No brow to seek the dust.

Wherever man oppresses man

Beneath thy liberal sun,

O God! be there thine arm made bare,

Thy righteous will be done.

Finding it hard to reconcile Mr. Hay's approval of the course of England with the spirit of the poem, Mrs. Celia B. Whitehead wrote to him asking if he were the author, or if another John Hay had written the lines. In reply Mr. Hay's private secretary confirmed the authorship and added: "The Secretary is unable to relieve the confusion of mind you seem to be in in regard to the contradiction you see between his words and his acts." But the reading public will be able to make a tolerably accurate conjecture.

L. H.

The history of persecution is a history of endeavor to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice by inflicting fire and outrage upon the houses of those who have these. It resembles the pranks of boys, who run with fire engines to put out the ruddy aurora streaming to the stars. The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work in ruin. It is the whipper who is whipped and the tyrant who is undone.

—Emerson.

The Pocketbook.

Late one evening Jean Loqueteux decided that it was time to go home. By that he meant a bench under a chestnut tree on the Place d'Anvers, where he had slept during the last few weeks. Famished, he had only made two cents—two foreign coins at that—at the entrance of the Vaudeville Theater, opening the door of a cab.

"Such hard luck," remarked the poor man, talking to himself. "If I had only two sous to buy a crust of bread in the morning."

Dragging painfully his ill-clad person, hungry, suffering besides from illness, he resumed his walk toward the bench under the chestnut tree, hoping that he would meet a providential man willing to part with ten centimes, the price of his breakfast. Suddenly he stumbled against something in the darkness. Was it worth the trouble to look and see what it could be? Who knows? Providence has little regard for the poor, yet she is kind to them at times. Once he had found a leg of mutton in the mud; maybe this time it was a chop.

"Let me see!" he said, and picked up the object.

"Humph! This time I am deceived! It is no good to eat!"

No one, not even a sergeant de ville, could be seen in the street. Jean Loqueteux went under a lamp post to examine what he had in his hand.

"Well," he said aloud, "this is funny!"

The object was a black pocketbook containing ten thousand francs in government bills, but no letters, no cards, nothing to identify the owner.

"To think," he remarked to himself, "that some people carry ten thousand francs in that way in their pockets. It is enough to make any one sick. And now I have to go to the police station, out of my way, and I am so tired. Decidedly I have no luck tonight."

And Jean Loqueteux went to the police station, where he experienced all kinds of trouble trying to see the commissary, on account of his dilapidated appearance. Finally the magistrate consented to receive him.

"Monsieur Commissary," he said, very politely, handing the portfolio, "I have found this."

"And, naturally, there is nothing in it?"

"Look for yourself, Monsieur Commissary."

This gentleman opened the pocketbook, saw the bills, which he counted at once.

"Ten thousand francs! An enormous amount of money, my friend. You are a brave man, an honest man, a hero! Do you know that?"

Jean Loqueteux remained very quiet, only repeating, "To think that some people carry in that way ten thousand francs in their pockets!"

The commissary was considering the vagrant with more astonishment than admiration.

"And you have found this? There is no use talking, you are a hero! What is your name?"

"Jean Loqueteux."

"What is your profession?"

"I have none."

"Then I suppose you have an income. Where do you live?"

"Alas! Monsieur Commissary, I am a poor beggar. I have no residence."

"What? No residence? This is astonishing. He has no residence," remarked the commissary. Then, addressing Jean Loqueteux, he added, "You have no residence, therefore you are a vagrant. You are a hero, evidently. Yes, you are a hero. But you are also a vagrant, and I am compelled to apply the law. Here is the pocketbook; no doubt about that. You may receive a reward, possibly five francs, if the owner is discovered. But this does not alter the fact that you live in a state of vagrancy: Believe me, it would have been much better for you to find a residence than to find a pocketbook containing ten thousand francs. The law does not compel you to find a pocketbook but it compels you to find a residence; otherwise—"

"Otherwise?" asked Jean Loqueteux.

"Otherwise I have to lock you up for the night and send you in the morning to the police-court."

The commissary rang the bell and two policemen led the vagrant to a cell.

"Really," said the disheartened Jean Loqueteux. "I have no luck today!"—Octave Mirbeau, in "Current Literature."

Health and Medicine.

Both parties to the drug *versus* hygiene controversy are manifestly in the wrong. The truth is equally at variance with both positions. The correct view to take is that medicine is a grand though not mathematically exact science, and that the failures are in great part due to the mediocre intellect of the practitioners. People love to be humbugged. The most skillful physician is not the one of greatest repute. A medical man of brains will apply scientific principles, including those of hygiene, while the witless leech will not find water cure nor rest cure in his books. Drugs are at times an efficient supplement to good habits. I speak from the standpoint of one who could not live without the most drastic applications of water and long continued fasting. The controversialists have only lost sight of the fact that, as humanity runs, not more than one per centum of the 70,000 doctors can be expected to have any reasoning power.

EDGAR D. BRINKERHOFF.

To Lucifer's Press-Writers.

There is one point in connection with the obscenity law that I should very much like to see written up.

I think we have received at least a hundred letters asking for information as to what our comrades have been arrested for. These letters have come from every part of the United States, and the temptation to send them the articles is very great; but if we do so we are liable to imprisonment. Is not the court then, so far as the great people are concerned, a secret tribunal?

At present, consider the defamation of character that we are not allowed to refute. In the minds of the people at large obscenity is something different from what the courts are pronouncing obscene; thus many people look upon us as vile. Could they know just what it is that we are fined and imprisoned for sending through the mails, they would honor instead of despising us; yet they are not allowed to know.

Our postmistress asked the inspector here if it was the words or the ideas in the article he was criticising, that were obscene. He replied the ideas, and told her further that if an article could possibly be construed as obscene it was her duty to report it.

Now will not the Press-Writers show this side of the Comstock law to the people? By the way, the article in question affirms the right of woman to herself, claims that there are no "fallen women" in the sense the world calls fallen—that they

have been knocked down. How do you like that, my sister? The idea that it is obscene to claim that you belong to yourselves?

LOIS WAISBROOKER, Home, Washington.

In What Does Purity Consist?

BY GRACE LEE ORR.

Not long ago a certain woman in this city wished to be admitted to one of the federated woman's clubs. She was a perfect lady, refined and cultured, stood well in the church and was well known for her charitable deeds. Her application for admission to the club was refused because one of the good members had delved back into the past and discovered the fact that she had once given herself to a man she loved without having first been prayed over by a priest.

In excusing their conduct one of the club members said to another: "I do not think it right that we who have always lived pure lives should be obliged to associate with such people."

Now the question naturally arises, "What constitutes a pure life?"

Does it consist simply in a legal marriage, leaving persons free, under cover of that relation, to perpetrate all sorts of horrors against the higher nature?

The accepted idea seems to be that anything is all right between two people so long as they are married. But if they do not happen to have had certain words spoken over them, no matter how sacred their relation, how high their ideals, how great their devotion, they are "impure."

Is this right? Every natural instinct cries out against an idea so false. Purity is a condition of the mind; it is an attribute of the soul, and cannot be put on or laid off at will. To those who are pure every act becomes invested with the essence of their own purity, while persons of evil thought are impure, no matter how *legal* their acts.

The French have a proverb which translated reads, "Evil to him who evil thinks," and it is perfectly true, that the evil in the world is the direct result of evil thinking.

There is nothing either pure or impure *per se* in the sex relation. It is simply a natural function of the body, just as eating is. The whole question is, "What is the motive behind it?" Where two souls are in harmony and sympathy and where both desire this relation as but the physical expression of the love that is between them spiritually, then, it matters not what their outward surroundings may be, there can be no question of impurity. It is where this relation is forced, where its sacredness is degraded for material ends, that there is impurity.

The woman who sells herself for a home, who yields her body to a man she no longer loves, simply because he *supports* her, is just as much a prostitute as is the one whose body is her only merchandise. In the one case the law compels it, in the other case the law winks at it. With both it is simply a question of "body," and how dare either of them prate of *purity* or presume to judge the motives of one whose life has been built along lines of sacrifice and devotion?

Our purity is shown by our lives. It consists in high ideals; in sympathy and love for others; in charity and toleration; in looking always for the good in people and things; in "thinking no evil." Persons with these attributes cannot help radiating purity, and whatever they do their influence will be for the betterment of those about them in the very highest sense. Such persons are not given to carping criticism. They are not possessed by the demon of fear. They walk alone perhaps. They may even be shunned by the Pharisees, but the kingdom of heaven is within them. "Blessed are the pure in heart, for they shall see God."

Matrimonial Item.

Col. Yerger—I hear your son is going to get married.

Judge Peterby—Yes, he is about to become a Benedict.

"Why don't you make him wait until he is older and gets more sense?"

"Humph! If he should get a sensible spell he would not marry at all!"—Exchange.

The Paine Memorial Association

Was organized for the purpose of defending the character of Thomas Paine from the false charges of his enemies, to purchase and preserve all historic matter relating thereto, believing that "Truth wears no mask, bows to no human shrine, seeks neither place nor applause, but only asks a hearing."

The membership of this organization is composed of liberty-loving people of both sexes who reside in all parts of the world and who believe that Thomas Paine wrote more and did more in defense of mental and political liberty than did any man that ever lived, and has been more abused and misrepresented by those he sought to free. Its membership consists of people holding different shades of political and religious belief—Socialists, Anarchists, Single Taxers, Republicans, Deists, Atheists, Spiritualists, Protestant Christians, and one Catholic.

There are editors, doctors of law and divinity, on its roll of honor, but all united on the one main object of the association. During the past year no public attack on Paine's character has been permitted to go unanswered, and often these attacks have been refuted by several of our members through the press. We have an arsenal stocked with historical dynamite, also a regiment of intellectual artillerists, ready at a moment's notice to charge the common enemy.

We have this day presented to the Independent Hall Museum a copy of the original edition of "The Crisis," the most effective of Paine's pamphlets, written January, 1776, while he was aide-de-camp to General Greene at Fort Lee and during the retreat of the Continental army from Newark. We have many more such plans under consideration which we hope to consummate during the present year.

When it is remembered what the association has done to repair the neglect of the past hundred and twenty-six years it ought to commend itself to all admirers of Thomas Paine.

The thanks of the Association are due to Lucifer and the liberal press of the United States and Canada for favorable notices of our work.

When Paine died, 1809, Abraham Lincoln was born. Thomas Paine and William McKinley were both born January 29, and my father, an admirer of Paine, was born January 29, 1809.

Certificates of membership only twenty-five cents.

JAMES B. ELLIOTT, Secretary Paine Memorial Association,
3515 Wallace St., Philadelphia, Pa.

The Impolitic Wise Man.

There was a wise man once
Who sought the Truth; who dared
To stand for Right, who struck at Wrong
Where'er its front was bared.

The clamor of the crowd
He suffered not to sway
Him from the course his reason told
Him was the honest way.

When masters wronged the men
Who did their bidding, he
Cried out against the masters then,
And shamed them fearlessly.

When servants, led astray,
Wronged those above, he came
Forth boldly, as a righteous judge,
To tell them of their shame.

Oh, he was wise, and he
Was Error's fearless foe—
He never got elected to
A public office, though.

—Exchange.

It was Heine who pointed out that the Berliners are moral—because they sit in snow up to the navel; and this is the morality of art and letters today. It is an artificial and unclean morality. It is the insincere modesty of the fig leaf. Ah! for the frank, sweet innocence that used the fig leaf as a fan.—Vance Thompson.

The American Press-Writers' Association.

Dr. R. S. Clymer continues to keep up the anti-vaccination fight. The "Illinois State Register" (Springfield), Jan. 16, gives him a column's space to answer the Secretary of the State Board of Health; and on Jan. 17, F. Wm. E. Cullingsford follows Dr. Clymer with the facts about the vaccination horror at Camden, N. J., which the State vaccinator had flatly denied. Both articles are fine, and any reader of Lucifer interested should procure a copy for reference.

Rockland, (Mass.) "Independent," Jan. 17, prints a note from J. T. Small and a column article by J. A. Labadie, that was, with some half dozen others, refused by the Provincetown "Advocate" when sent to that paper in answer to the sermon of Rev. Massey on Anarchy.

The "Boston Traveler" wants its letter writers to choose a larger number of topics. Perhaps some of our writers on the sex question can find an opening here. Letters are limited to 300 words.

In "The Adept" for February Dr. R. S. Clymer, has a fine article on "Compulsory Vaccination a Crime Against the People," and Francis B. Livesey says: "Andrew Carnegie is the Man to Furnish a People's Newspaper."

NEW MEMBERS.

213 c. Barkley A. Harrison, 1449 N. Springfield Ave., Chicago, Ill.

214 d. McClelland, C. J., Riverside Block, Pueblo, Col.

215 bf. Caldbeck, William, 504 E. Locust St., Des Moines, Iowa. \$1.

HONORABLE MENTION.

211 f. Hollis, Ella M., Groveland, Mass. Donation \$1.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

A Great Work.

EDITOR OF LUCIFER:—I have received the book, "The Prodigal Daughter," and have read every word. While I do not exactly agree with the writer about free love—not that I in any way agree with marriage as now instituted, because it is simply a license of the body of the second party—yet in her plea for fallen women, I fully agree. I cannot give the book a recommendation that is good enough, for it speaks plainly, truly and to the point. It is one of the grandest pleas for fallen women that I have ever read. If I had the money, I would personally see that every family in the land would receive one of these books and have the opportunity to read it thoroughly, and follow the advice therein given concerning the fallen sisters of our times.

We have societies for the prevention of cruelty to animals, children, etc., but we have no society to help our fallen sisters. They are looked upon as being lower than the beast. While I am in favor of these societies, yet I think that a woman, although she may have fallen, is far better than the best of beasts. Why, then, should she alone of all things be condemned? People do not stop to consider why a girl may have been ruined; they do not take time to think that circumstances may have forced her to sell her body. Many a woman has sold her body for money to feed a starving mother or child. Should such a woman be condemned?

Most fallen women could be saved if only a kind word would be spoken, and a little help be given them. Reader, do you not think that it would be a grand and noble idea to form a society for the saving of fallen sisters? I think it would be the grandest work that a true man could undertake. If you think so, then write to me and give me your views. I am trying to form such a society, not to make money in any way, but simply to help fallen humanity. Write to me; I want no money; will be pleased to receive stamp for answer. If you think this is a work that an honest and noble man should help along, then do your part. R. SWINBURNE CLYMER, M. D., Souderton, Pa.

I would trust any people with the custody of its own liberty I would trust no people with the custody of liberty other than its own.—Henry Grattan.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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William McKinley and Thomas Paine.

Twenty-ninth January, 302—Brunonian Era—was the fifty-ninth anniversary of the birth of William McKinley, twenty-fourth President of the United States. It was also the one hundred and sixty-fifth anniversary of the birth of Thomas Paine, "Author Hero of the American Revolution of 1776."

This coincidence of natal days suggests a brief comparison—perhaps CONTRAST would be the better word—between the characteristics and life-work of these two world-famous men.

In the ages to come, William McKinley will probably be remembered as the champion, the chief promoter, of imperialistic expansion and of foreign conquests more than for any other reason. He will be remembered as the man who took twenty millions of money from the national treasury and bought a robber's title to some hundreds of islands in the Pacific Ocean, on the opposite side of the globe; bought them without asking leave of the owners of the money, and without first obtaining consent of the people sold with the islands.

Then, when the Filipinos refused to ratify the sale, when they expressed a decided preference for independence, for self-ownership, for self-government, they were treated by their purchaser as REBELS against rightful authority, were called "insurgents" by their purchaser and by the armies he sent to convince them—by fire and sword, by Mauser rifle and machine gun—that they were not fit to own and govern themselves.

Not only as the champion of colonial expansion and imperialistic conquest will the name of William McKinley be long remembered, but also as the author of the famous "McKinley Bill," a legislative measure that denies and defeats the people's natural right to freely exchange commodities with the people of other nations—a political robber law, a piratical law that takes many millions of money every year from the pockets of the real workers and puts it into the pockets of the privileged classes, the parasitic classes of human society. Some of these human parasites are known as office-holders who receive large salaries for little work, others as "captains of industry" or "employers of labor," "promoters," "corporation bosses," "franchise holders," etc.

In religious matters William McKinley was known as Methodist—a religious sect whose creed denies the principle of equality of rights, the principle of brotherhood of man regardless of creed, or of sectarian speculative belief. A sect that believes in a partial god, one that dooms to an eternity of pain good men and women simply because of their inability to believe in miraculous interventions into or against the usual order of nature's operations, and because of inability to believe in the efficacy of vicarious blood-atonement. A sect that denies the teachings of reason, of experience and observation, all of which show that punishment for sin is unphilosophical, savage and brutal, and that ALL THINGS CONSIDERED the saint is no more deserving of praise than is the sinner; and the sinner no more deserving of blame than the saint; that we are, each and all, the creatures, the product, the victims of heredity and environment, and that when it comes to the last analysis of actions we all do as we must. A sect that is today venting its anathemas and emptying its vials of wrath upon the head of Prof. Pearson of Northwestern University, because he dared to question the traditional interpretations of the so-called miracles upon which the creeds of his church are based, thereby showing that the church, of which William McKinley was an active, an influential member, is a non-progressive, a narrow and bigoted organization.

THOMAS PAINE.

As Lucifer's readers are supposed to be all acquainted with the character and life-work of Thomas Paine, there is no need that I should take up valuable space in showing that there is little of resemblance but much of contrast between the characters and the work of the men whose names stand at the head of this article. In all his writings and in all his acts Paine was the fearless advocate of equal liberty for all, the uncompromising foe of despotism, of the subjection of any man to the will of his fellowman.

He was the first to publicly advocate the independence of the thirteen American colonies, and it was his writings more than anything else—notably the pamphlet called "The Crisis"—that united all these colonies in that demand, thus securing unity of thought without which unity of action would have been impossible. In the language of John Adams, "The sword of Washington would have been powerless without the pen of Paine."

Always the friend of peace, always the opponent of revenge and of unnecessary bloodshed he was condemned to death by the French Assembly—of which body he was a duly elected member—because he opposed the bloody measures of the Revolutionists, escaping death at their hands by the merest accident.

The uncompromising foe of privilege, instead of making money for himself out of his very popular writings and out of his inventions—such as his iron bridge that was and is extensively used—he refused all copyrights and patents, thus setting an example that if followed would have prevented much of the inequalities, the millionaire fortunes and the poverty and misery of the present day. He gave his earnings to the suffering soldiers, encouraging others to do likewise, and would have died a very poor man if the American Congress, out of gratitude for his great services in behalf of human liberty, had not provided him a comfortable home in his old age.

But great as was his service to mankind as an apostle of political liberty and of equality of economic opportunity, his service as emancipator of the mind from slavery to

religious dogma was, and is, still greater. In this regard the name of Thomas Paine stands, perhaps, without a rival. The measure of his worth as an iconoclast in the realm of religious superstitions is the abuse that for more than one hundred years has been heaped upon his name.

The prestige of the name of Paine as a writer on political liberty made the English speaking world ready to listen to what he might have to say on religious questions, and it was this fact, more than any other, perhaps, that alarmed the clergy—both Protestant and Catholic—and caused them to fear that their enormous privileges, their coveted power and emoluments of office, were about to be taken from them.

Hence, with one accord the clergy did their best to demolish the "Age of Reason" by defaming the WRITER thereof, and especially by circulating stories of his AWFUL condition when about to die—his "recantation," his remorse of conscience for having written anything so wicked, so "blasphemous."

All this was done not to answer Paine's arguments—which his defamers well knew they could not do—but to keep people from reading those arguments—by making the impression that it was useless to spend time reading the work of a man who, in the "trying hour of death," had recanted and asked forgiveness of the "merciful God whose name he had so often blasphemed."

The fact that the falsehood of these stories has been again and again exposed, did not and does not prevent their persistent repetition, and the fact that many clergymen of fame and influence now substantially adopt the views advocated in the "Age of Reason," has not had the effect of inducing the "orthodox clergy" to treat the memory of Paine with justice and decency. Indeed the defections in their own ranks seem to still further enrage the power-and-self-loving clericals against the name of one whom they evidently think (and correctly too) to be chiefly responsible for the current lack of faith in the "infallibility of the Bible," as the "Inspired Word" of the Creator of Universe.

Thomas Paine's religion was expressed by himself in these words:

"I believe in one God and no more; and I hope for happiness beyond this life."

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow-creatures happy."

Condensed into a motto this religious creed was most beautifully expressed thus:

"The world is my country; to do good is my religion."

If the Anglo-Saxon race had more of Paine's religion and less of McKinley's, we as Americans would not to-day be trying, at such tremendous cost, to shoot our religion, our politics, our economics and our morals into the Filipinos, and England would not be trying so hard to exterminate the Boers in order to possess their mines, and in order to extend the limits of the empire ruled over by His Royal Corpulence, Edward the Seventh.

M. HARMAN

Archy, Archism—Its Cause and Cure.

At the Chicago Commons a few evenings since was delivered to a full house of attentive listeners a discourse on "Anarchy, its Cause and Cure," by one of Chicago's most popular preachers, Jenkyn Lloyd Jones, pastor of All Soul's Church, and editor of the weekly magazine called "Unity."

That this is not a new subject for discussion by the clergy, also by politicians, lawyers, legislators, judges, editors and leaders of thought generally, needs not to be said. Ever since the untimely taking off of William McKinley in September last, the words Anarchy and Anarchist have been in everybody's mouth, and today, nearly five months after that memorable event, everybody is more or less on the QUI VIVE with anxiety to know what action is to be taken by our national legislative body in carrying out the recommendations of McKinley's successor in office, in regard to "stamping out Anarchy" and suppressing the doctrines taught by leaders of that cult.

Having read much and heard much on the subject of the cause and cure of Anarchism it has sometimes occurred to me that our doctors of theology as well as our political savants and our wise editors are all laboring under a very serious mistake in their diagnosis of the disease that threatens the life of our present civilization—so-called. As I see it, all these doctors make the very common blunder, the very serious blunder of most medical doctors—mistaking the SYMPTOMS of disease for the disease itself.

Not having an official report of the discourse of Reverend Doctor Jones, who evidently makes the usual mistake, I will take, instead, in order to make my meaning clearer, the leading article in the February number of the "Arena," (N. Y.), entitled, "Political, Economic and Religious Causes of Anarchism," written by Reverend Doctor Heber Newton of New York, who, if I mistake not, agrees in the main with the Chicago reverend doctors who have been giving this city and this nation the benefit of their wise counsels as to what is best to be done to cure economic and political diseases and prevent their recurrence in the future.

The article of Doctor Newton in the February "Arena" seems a continuation or further elaboration of a previous article on the same subject in the January "Arena." Its opening paragraph reads thus:

President Roosevelt to the contrary notwithstanding, Anarchism is "a social product" of profound significance in a study of the pathology of modern civilization. A sore in the body politic displaying so much virulence betokens so much bad blood in the social organism. There is a case here not merely for the repressive measures of a symptomatic treatment but for the alteratives of a constitutional treatment. . . . In the present paper it is proposed to study "the disease of Anarchism," as one of our great dailies called it a number of years ago, as a constitutional disorder of society, and to indicate how it must be treated constitutionally—the causes engendering it removed, that its symptoms may disappear. Its virus is to be found in the blood of the modern State, of our economic system, and of the Church.

Rev. Newton's reproof of Roosevelt's sophomoric and unphilosophic tirade against Anarchism is a hopeful sign; also the recognition that revolutionary violence—misnamed Anarchy—is the SYMPTOM of a disease, not the disease itself, is a good sign of mental sanity on the part of the distinguished New York "divine;" but what are we to think of the mental obfuscation which immediately speaks of the "disease of Anarchism," and of its treatment as a "constitutional disorder of society?" and then again to wind up the paragraph by reverting to his recognition that Anarchism is a symptom and not a disease, but that the real cause of the trouble, the real "virus is to be found in the blood of the modern State, of our economic system, and the Church?"

It has often been pointed out that the clerical mind is not logical. The man in the pulpit is treated so tenderly, so deferentially, that he doesn't need to be logical. There is no one that dares to call him to account for his lack of logic,

lack of common sense or reason, and so he gradually comes to reason loosely, illogically, irrationally.

As the best method of unravelling this illogical tangle, as it seems to me, the matter should be stated thus:

The disease that afflicts the people of this country, the virus that is eating out the life of modern civilization is

ARCHY—ARCHISM,

and not "Anarchy"—not revolutionary violence, at all; no more than the throwing of the cargo of tea into Boston Harbor was the disease that afflicted the American colonists in 1773. Then as now the real disease was Archy, Archism—government of man by his fellow man without the consent of the governed. Revolutionary violence was but the symptom.

To make the matter plain, let us once more go to the lexicons for definitions of terms. The average reader seldom thinks of the real meaning of words, but accepts without question the popular definitions, however false and misleading.

The word Archy is derived from the Greek verb ARCHEIN, to be first, to rule, to govern, from which root-word we have adopted into English such combinations as

Monarchy, government by one—the King.

Oligarchy, government by a few.

Polyarchy, government by the many.

Hierarchy, government by priests.

Aristarchy, government by the best—the nobility.

Plutocracy, government by the rich.

Heptarchy, government by seven persons.

Anarchy, without government, denial of government.

Tetrarch, governor of fourth of a province.

Autarch, a self-governor, self-ruler.

From these dictionary definitions it would seem that the last mentioned—Autarch, Autarchy—would be a much better name for philosophic Anarchists than the much misrepresented name now used by them. It will be seen also that the parent of the terrible word Anarchy is the same that gave birth to all the despotisms under which mankind have struggled, suffered and died—monarchy, oligarchy, hierarchy, etc.; so that if we would destroy Anarchy as a political theory or cult, we must destroy its parent, its cause—Archy.

Rev. Newton evidently recognizes this fact, though he does not clearly state it, in his next paragraph;

Had the governments of the earth been just, there would have been none of the appalling outbursts of hatred for all government at which we shudder in Anarchism today. The violence of this fever is the measure of the virus in the blood of the State. The reason why men are found today calling frenziedly for the overthrow of all States is that scarce a State can escape severest condemnation before the bar of conscience. Christian governments have proved most Anarchistic, bolstering up unjust privileges of the titled and the wealthy, enslaving the poor and weak, ruling by force, wasting the resources of the people, sacrificing millions of lives every generation on the altar of war.

This terribly truthful indictment of the "governments [the archies] of the earth" was not written by a "wild-eyed Anarchist" but by an eminently respectable, highly honored and cultured, well-fed and housed, bishop—that is, by a leading HIERARCH of an eminently respectable and honored Protestant church. The only criticism I wish to make of this utterance is his perversion of the words "Anarchistic" and "Anarchism." Christian governments are simply ARCHISTIC, not Anarchistic at all, when they "bolster up unjust privileges, etc., " and especially when they "sacrifice millions of lives every generation on the altar of war." These are quite in line with the nature and purpose of all archies—whether monarchies, aristocracies, hierarchies, oligarchies

or plutarchies, such as our own government, for instance.

This is what they were all organized for, and the inevitable outcome of the use of power over others is the abuse of that power. That which Rev. Newton deplores as the abuse of government is the legitimate, the necessary function of all archies, all governments of man by man.

It will doubtless be objected that, however true the charge may be that monarchies, oligarchies, aristocracies, were organized to "bolster up privileges of the titled and wealthy, to enslave the poor and weak," etc., it is not true in regard to our own DEMOCRATIC government—a government of, by and for the PEOPLE—ALL the people, the poor and weak as well as the rich and powerful; that the preamble of our national constitution declares: "We the PEOPLE of the United States, do ordain and establish this constitution in order to promote the general welfare [not the privileges of the few] and secure the blessings of LIBERTY to ourselves and posterity," etc.

That such is the usual argument of American Archists, and also of their victims, I am well aware. That the document called the constitution of the United States is NOT a democratic instrument is demonstrable; that it was never intended to be such in the true sense of that word; not intended to secure equal justice to poor and rich alike; to high and low, to the ignorant as well as the learned, I claim is abundantly provable from the constitution itself.

Its very first sentence is a LIE outright. "The people" of the United States did not formulate this constitution, nor did they adopt it by general vote, and if they had done so it would be no proof, under our voting system, that the people, or even a majority of them, approved of its provisions.

The cold, hard facts of the case show that the over-praised framers of the United States constitution were USURPERS of power. They were not elected or delegated by the people of their respective states, to formulate organic laws for all the people. The original purpose of this convention contemplated no such power, and if these people had intended to delegate such power they would have been false to liberty and justice, for no people can delegate powers they do not themselves rightfully possess.

The speeches of Patrick Henry in the Virginia legislative body against the adoption of this constitution abundantly prove these charges.

Yes, the Constitution of the United States is an ARCHISTIC document, under which shelter all kinds of archistic privileges, murders and robberies—monarchic, plutarchic, hierarchic, etc., and the worst, most hopeless feature of it all is that the masses of people are hoodwinked into the belief that they are SELF-GOVERNING!

As the genus homo is the epitome, the summary, the embodiment of all the provisional genera and species of the animal world, so in the American archy—United States—we find an epitome, a summary, an embodiment of all, or nearly all, the old world archies.

The position accorded to the articles of Bishop Newton in "The World's Leading Review," is a matter of such significance at this particular moment in the world's history that, time and strength permitting, another attempt will be made in these columns to show, from the Reverend Doctor's own diagnosis and admissions, that the acts of the revolutionary Anarchists, are only surface symptoms of the real, the constitutional disease which for many ages has afflicted organized human society, and that that disease is rightly named ARCHY, instead of Anarchy.

M. HARMAN.

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